C /104 cont./
632 includes 15 villages with Belalcázar as the administrative seat.
[103] Belalcázar, which takes its name from the conquistador Sebastian de Belalcazar, but not altogether correctly, since the latter was
P unable to conquer the Tierradentro area, is at the same time the
162 seat of the Apostolic Prefect for Tierradentro. According to the
C census of 1938, the population of Tierradentro, consisting of mixed-
162 colored colonists and racially pure Indios, contains 17,578 in-
632 habitants, distributed over Belalcázar with 13,861 and Inzá with 3,717 inhabitants. The more recent count of 1951, with a total of 25,495 inhabitants, showed a considerably larger figure, of
C which 15,388 fall to the municipio of Balalcazar and 10,103 to
[104] the municipio of Inzá. A comparison of the two counts of 1938 and 1951 shows /105/ a notable error in the count in the municipio of Inzá for the year 1938 (figures cited in Bernal Villa [I], p. 285).

P Of this number about 80 per cent are natives who today
641 are largely civilized, that is, they are baptized and speak some
[162] Spanish. Politically they, too, are basically full citizens of the
● [851] country; they may vote and be drafted into military service, but
[191] do not pay any taxes. In one respect, however, fortunately for
P them, they are regarded as "minors" before the law; in their
641 totality they own all the landed property of Tierradentro, but
423 the individual man is not in a position to sell his land. This is
P supposed to keep the Paez from losing their settlement area to
641 the whites. In practice this law is not always strictly observed,
423 for otherwise neither the colonists nor the large landowners, who
691 are slowly but surely pushing their pasture and agricultural lands
648 into the territory of the natives, could be in Tierradentro. The latter cannot in fact defend themselves against this, for, due to lack of money, no one among them is in a position to complain in court. If a complaint is nevertheless made, the Indios always lose, as, for example, in Itaibe, in the southeastern part of Tierradentro, where the Spaniards began to colonize as early as 1636 and where for many years lawsuits were carried on by the Indios in vain. Moreover, no judge is able to undertake anything against a rich landowner or against the missions likewise owning land.

/185 cont./

844 until very late and only with great difficulty. The proper depth is supposed to be about 30 centimeters.

846 Four to six days after birth and after the first bath, the
851 father or one of the godparents brings the child to the sacristan of
608 the village or /186/ to the women missionaries, in order to have
[797] it christened with water and given the name of the Christian saint
[551] of the christening day. Every child has only one given name and the Paez surname of its father. The baptism by the priest with oil takes place later on a suitable occasion, in the presence of the god-
[783] parents, and is followed by an eating and drinking bout. The
[756] mother also takes part in this, after she has left the dûyat and has washed herself, her child, and her clothes and has been purified by the shaman.

861 The rearing of the children is in the hands of the parents, who teach them the necessary accomplishments of life quite as a matter of course and almost in play. Disobedient children are also beaten, however, and, to be sure, usually if the son has no real desire to help his father with the field work. In punishing, the fathers are generally stricter than the mothers and on occasion beat them with leather straps all over their bodies. The boxing
[461] of ears is also to be seen. If a young man proves to be lazy in later life, the father is blamed because he did not properly ad-
848 monish his son to work. Illegitimate sons, who lack the strict hand of a father, are said to turn out badly in many cases, though as such they are very popular. Since they do not know their father, they are not obliged to work in his field. They are all the more
[426] in demand as helpers in the fields of other families. When they
[431] are older, they may borrow land and establish a family. Usually they even receive the land as a present. Thus, they need not
848 starve by any means. Illegitimate daughters are in a more unfavor-
562 able position, for their help is not needed for the most part, and their mother does not have a household of her own. Nevertheless
[583] their marriage prospects are not unfavorable, since a girl does not
[581] have a dowry, but is married only on the basis of her personal qualities.

/192 cont./

581 around the hearth fire, and this must be stirred and provided with
462 wood every two hours. This is the task of the wife, who, there-
513 fore, sleeps next to the fire. Throughout practically her whole life, she is never able to sleep all through the night.

583 If during the trial year the bride does not meet the demands of the man, if she either cannot cook or is lazy or /193/ does not like to get up in the morning, he sends her back to her father. Since no wedding celebration has taken place, sending back the girl leads to no resentment of any kind. It does, however, if children have resulted from the trial marriage and the young man
[684] nevertheless changes his mind. In this case, to be sure, nothing
[623] can be changed with regard to his decision -- after all, he has not yet been officially married -- but, since such an action is condemned, he is beaten by the cabildo. He may then begin a
583 new trial marriage with another girl. The children of the previ-
848 ous trial marriage (they are designated by the Paez with the
[557] Spanish term hijo natural) are given the name of the mother. There are not a few such "natural children." The mothers, however, are not scorned or judged harshly on that account and do not by any means have poorer prospects for a subsequent marriage. The children are not adopted in case of a subsequent marriage by the
[761] mother and keep their mother's name. It is believed, however,
●[851] that such "natural children" will soon die. They are not baptized, since the priest baptizes only legitimate children, or else demands such a large sum for the baptism of an illegitimate child that the unmarried mother cannot raise it.

585 The actual wedding celebration takes place after the period
[178] of the trial marriage. Today the prior marriage service by the Catholic priest in the church is usually combined with this wedding celebration. The money for this, as for the expenses of the wedding celebration, must be raised by the young man himself.
[435] This takes him many months. First of all, besides the cost of ten pesos for the marriage service, he must have collected the money for an ox, then prepare chicha in sufficient quantities, for which sugar cane is milled for about a month, and also provide for the rest of the food. In general his father or brothers do not

/315 cont./

105 "Araucanian" type (O'Neale, p. 115). In place of the shed rod we have a simple loop; in place of the heddle rod, a bundle of loops.
105 The warp threads are stretched in the form of the "false spiral warp,"
286 a mixture of the method of the continuous, circular warp with the
171 method of the terminating flat warp. This genuinely American way of stretching the warp is found among the Northwest Coast Indians as well as among the tribes of the Gran Chaco (Olson, pp. 114-121). Culture-historically H. Nevermann regards the various forms of American weaving /316/ as having originated on the basis of a native or pre-Polynesian plait-weaving. Among the Paez we find this technical stage in the plait-weaving of the carrying bands of the coca bags.

105 For dyeing, vegetable dyes are used, which dye only sheep wool, but not cotton.

Pottery is very simple. There are only hemispherical pots and bowls made with the spiral coil technique, both without any ornamentation.

The present political organization of the Paez is based on the village community. It is led by a village council (cabildo), whose members are chosen for a year from among the men of the village. The designations for the members of the cabildo and their functions are in part Spanish. In former times the leaders of the Paez were
[621] often men with shamanistic abilities. The village is not organized
[565] by either classes or occupations. No one need serve another for
[463] pay; the word and the thing are unknown to the Paez. The father
[464] of the family with his sons or brothers works his fields, and if
[476] friends or neighbors lend their help, it is compensated for by assistance in their fields.

[594] The family organization is basically the patrilineal,
[178] monogomous nuclear family, consisting of the parents and the
[951] unmarried children. Here there has probably been the least change in Paez culture. The children are given the family of the
[533] father. For her marriage the woman receives no dowry of any kind from her parents, and she keeps her maiden name. Since there are no social or financial reasons for concluding a marriage, a woman has only the merit of her personality and abilities. These are tested during a "trial year" before the actual conclusion of the marriage.

7:Hernández de Alba E-5, ✓ (no date) 1948 SC15 Paez SC15
Moguex



The *Páez* family is completely under the authority of the father, whose wife and children obey him implicitly and may be punished by him. Nonetheless, the father must obtain his wife's permission to sell or exchange goods she produced, such as bags for coca, sashes, etc. Precise etiquette is maintained between fathers and godfathers (compadres). Whenever a man meets his father or his godfather, he must kneel to receive his blessing. The fathers and godfathers must embrace whenever they meet. In one case a young man was the godfather of his father's new son by another wife, so that in meeting his father the young man had to kneel bareheaded, and then stand with his hat on and embrace his father as a godparent. The father did not call him "son" but "compadre."

### LIFE CYCLE

**Childbirth.**—A very old custom among these peoples is that at childbirth the mother should retire to a special house or go to the mountains. If she was delivered in the home, she and the baby were bathed, and then the family left the hut and built a new one elsewhere.

Today both the *Moguex* and *Páez* have a special hut for childbirth. The day after the child is born, the mother is placed in a hole up to her head and bathed with an infusion of leaves of "moquita," after which she washes the clothes and objects worn during delivery. She then returns to work and lives again at home. In the special hut, a *Páez* woman is assisted in childbirth by another woman, or, as a last resort, by her husband, who must bathe immediately afterward. Two days later, the mother circumcises her son or destroys the virginity of her daughter. Four or five days after the birth and after the first bath, the father takes the child to the sacristan of the community for baptism with water, and then returns it to the mother. The afterbirth must be buried or burned at the place of the birth. About 15 days later, the mother takes a bath and washes her child and her clothes and objects, and returns home. Later, the child is baptized with oil in the church by the priest with the godparents present. This is an occasion for general dancing and drunkenness.

**Puberty.**—At puberty a girl was formerly taken by her parents to a hill, placed in a hole, and bathed. Each Indian then took her a gift. Pittier de Fábrega (1907) notes that at a later period a girl's puberty was celebrated with the "Itsa-kó" dance, the girl, bathed with chicha, remaining in the hole. Today, a woman must retire during her menstrual periods to a special hut, where other women bring her food and build a fire to warm her. Afterward, she bathes, washes her clothes and objects, and then returns home.

Men, until recently, underwent a sort of initiation, in which they were taken to the shores of the sacred lagoon of Juan Tama or to the

/183 cont./

605 proscribed. With respect to relations between cousins, they
835 state that whoever has them cannot pass the Páramo /crests of the cordilleras/ (Guanacas, Delicias, Moras), because the tiger will eat them. They add, however, that nothing will happen to them if such unions take place without any prelude, laughter, or merriment.

582 In deciding upon the spouses there exists a very singular
551 cultural trait. A man never chooses his future wife from among women bearing his own surname. Thus, a Muse does not choose a Muse for his wife, although she may live in another parcialidad. They believe that there may be kinship relations
551 between them. Cases in which a husband and wife do have the
582 same surname are very rare, and when that happens the husband
851 endeavors to introduce his wife by her mother's name. A case that we were able to observe unexpectedly was during the baptism of a baby girl solemnized in the church at Inzá. For elementary reasons we are concealing the names of the actual parents, and we shall suppose that the father is called Manuel Kiguasú and the mother María Kiguasú. In order to register the baptism of the child, the priest asked for the name of the parents. "Manuel Kiguasú," answered the father of the child, but upon being asked the name of his wife, he did not say that she was called María Kiguasú, as in reality she was, being the legitimate daughter of a Kiguasú, but María Vitechi, a name inherited from her mother. The case acquires more importance if one takes into account the fact that the so-called Manuel Kiguasú is a mestizo
551 who lives among the "whites" and deals with them. We found
582 the same situation in the genealogical record of the family of Nicanor Guagás of the parcialidad of Calderas. Rosario Ido, widow of Nicanor Guagás, bears the name of her mother, a native of the parcialidad of Cuetando, and not that of her father, Agustín Guagás, she being a legitimate daughter. Although in the same records Nicolasa Guagás does not conceal her surname in mentioning that of her deceased husband, Manuel José Guagás, a marriage authorized by the Church, for Nicolasa states that she is her husband's niece. The name of the nuclear family, that is to

/186 cont./

237 Should an unfaithful wife conceive a child by a man
851 racially white and the husband not be aware of it, the latter considers it his child even if it should inherit the characteristics of its progenitor. He will simply observe, "Why do my children come like this?" His wife answers him, "I don't know; it may
581 be echi or Pijao." In general marriages are well established and
593 stable, in spite of the fact that occasional tensions may arise be-
586 tween spouses. Divorce is unknown among the Páez. Extinction of marriages by separation or the abandonment of one of the spouses is rare. In Calderas they can count on the fingers of one hand the cases where a man has abandoned his wife. "This is very ugly in a person, it should never happen," comments a woman. Cases in which a woman abandons the husband are much rarer still, being bitterly criticized when they occur.

594 The mother has the obligation to feed and care for her
854 children up to when they can leave home. Labor which she
[853] truly performs with love and care. The children suckle until they are two years old and even up to three, a period during which she never leaves them at any time. She cradles them on her breast or in the hammock and carries them on her shoulders,
594 attending to them lovingly whenever they cry. The father looks
867 after his boys from the time that they gain complete mastery of
[593] the biped state, without this making him less loving toward his daughters. Then he begins to take his sons everywhere.

During religious festivals they sit at his side, participate in the conversation of their elders, and are served food and
[273] drink in the same way as their elders. In Calderas and in /187/ San Andrés we had the opportunity to observe children five years old reeling under the effects of chicha and aguardiente. At this age, when they begin to take part in the economic life of the family group, the father teaches them to chew coca. The father conscientiously performs this labor of endoculturation.

597 We have not come across any cases of adopted children.
736 When both parents die, the children stay in the home of the nearest relative.

593 The conduct of the children toward their parents is that of deep respect. Nevertheless, in Calderas we witnessed the verbal